

DS
135
E6M72

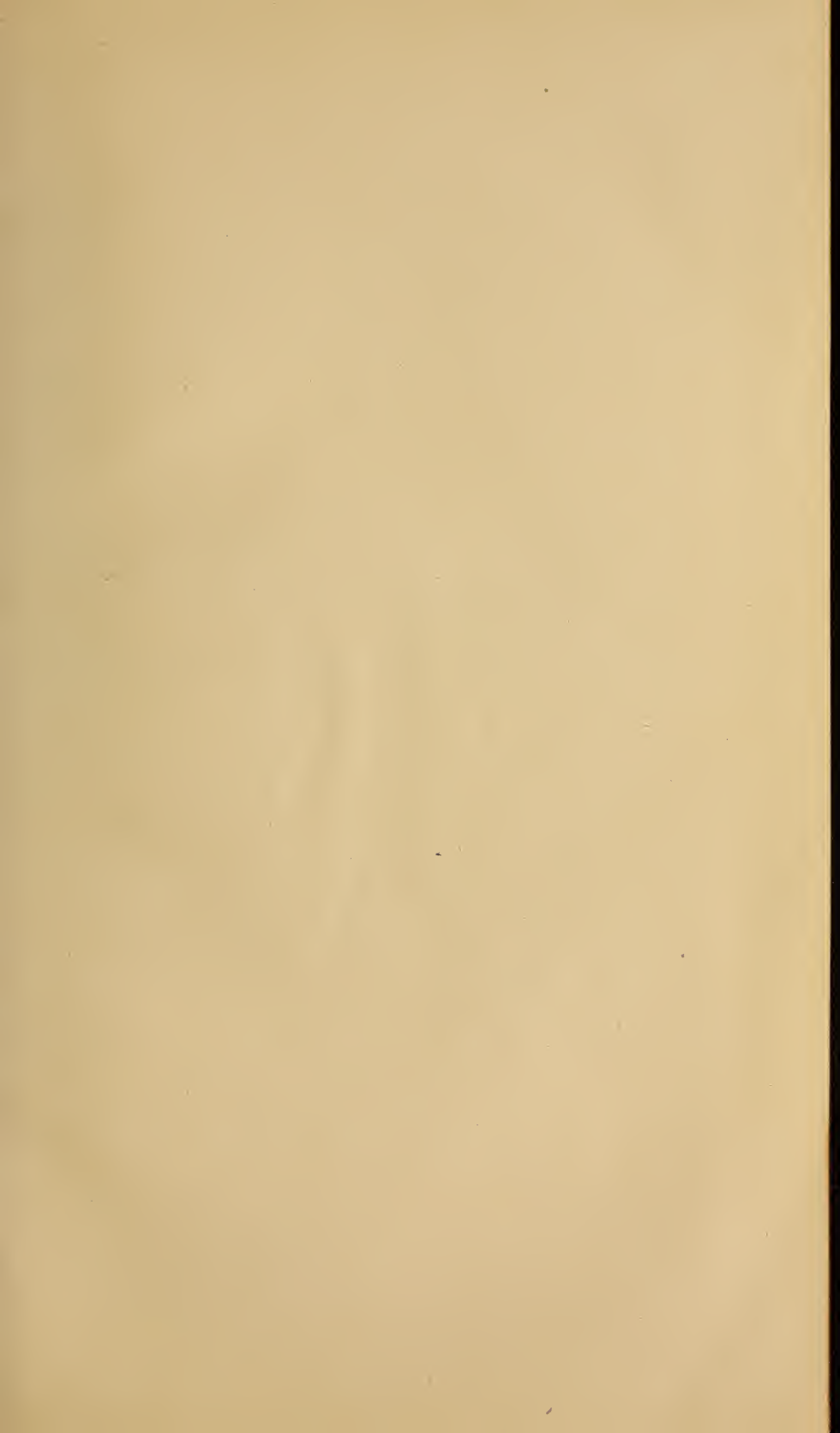
LIBRARY OF CONGRESS.

Chap. DS 135

Shelf E 6 M 72

PRESENTED BY

UNITED STATES OF AMERICA.



Compliments of

J. Bunetta Cohen

JUDAISM AND THE TYPICAL JEW.



JUDAISM AND THE TYPICAL JEW.

AN ADDRESS

DELIVERED BEFORE

THE JEWS OF CHARLESTON, S. C.,

ON THE

CELEBRATION OF THE CENTENNIAL ANNIVERSARY

OF THE

BIRTHDAY OF SIR MOSES MONTEFIORE

AT THE

HASEL STREET SYNAGOGUE,

OCTOBER 26th, 1884,

BY

J. BARRETT COHEN.



CHARLESTON, S. C.

THE NEWS AND COURIER BOOK PRESSES.
1884.

IS 135
E6 M72

ADDRESS.

Pride of race is one of the highest incentives to human action; and the man who feels such pride will strive to emulate his ancestors, will endeavor to cultivate the virtues which they practised, and will seek to avoid every act and thought which will not do honor to those from whom he sprang. This pride is always laudable; but when the race is one which has seen the Pharoahs pass away; the empires of Assyria, of Babylon, of Persia, of Macedon and of Rome all perish; when that race has seen the rise and fall of Greek civilization, Greek art, Greek philosophy and Greek legislation; when it has been present at the cradle and at the grave of the Ptolmeys and of the Cæsars; when it has seen the ruin of persecutor after persecutor, and has realized the truth of the prediction of the royal psalmist when he said "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me;" when that race has lived through nearly four thousand years, pursuing faithfully its traditions, and remaining to-day what it became when amid the thunders of Sinai it received the first written constitution which was ever given to man, the teacher of the great truth that God is one; the scion of such a race who embodies in himself the virtues of his fathers and who has received the Mosaic blessing of length of days and a happy and prosperous life, deserves from his people the honor which merit can always claim—which virtue can always demand.

It is no ordinary occasion which brings us together. We have not met to do honor to a great statesman in whose hands are held the weal and woe of nations. We have not met to crown with laurel some noble poet whose songs have

reached our inmost heart and touched the chords of sweetest sympathy. We have not met to congratulate a brave soldier who has won victory after victory on bloody fields of battle; but, as Jews, we have met to do honor to him whose victories have been won for the poor and oppressed, suing successfully at the footstool of Kings for others, asking for them mercy and freedom from persecution; working cheerfully amidst plague-stricken and starving poverty for the benefit of his fellow men; establishing schools for the ignorant and hospitals for the poor; these victories, and victories such as these, have gained for Sir Moses Montefiore the applause of all good men and the veneration of his own people, who feel pride in claiming as one of themselves, him who has justly earned the right to be placed on that roll of honor which begins with Moses, the law-giver, and which will only end when the Jew becomes unmindful of his mission—for a mission he has, and that the noblest which has ever been entrusted to man. He is the great moral teacher of the modern world. His mission is the preservation of those truths which his ancestors received centuries before any portion of Europe or America was known to civilization; nearly fifteen centuries before Jesus of Nazareth was born.

It may be asked why Jesus is mentioned in this connection. The answer is plain. He was the Jew through whom the Pagan world became familiar with the truths taught by Judaism. That he was born a Jew no one will deny.

For of that race was he on earth
Whom Christians call the Son of God—
A Jewish mother gave him birth,
And dead! he lay in Jewish sod.

That he lived a Jew his own words bear witness, for when asked by one of the scribes "What is the first commandment of all?" he answered, as reported by Saint Mark, "Hear, oh Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, with all thy mind and with all thy strength. This is the first command-

ment." Who does not recognize in this answer the *Shemang Israel*, Hear, oh Israel, the very words repeated daily by the Jew from the time when they were first uttered by Moses. In addition to this, he asserted that he had come to confirm, and not to alter the law; he partook of the paschal supper, and he stands to-day, as illustrated by his sermon on the Mount, every thought and sentence of which is taken from some older Jewish master, a brilliant teacher and promulgator of some of the purest, loftiest and best thoughts which have had their source in Judaism. That he was a reformer is true. That driven by controversy he used expressions which violated the Jewish law is also true; but he is not responsible for the doctrine which makes him figure as the Logos, for in the words of Dr. Kuenen, Professor of Theology at Leiden, "The Logos doctrine of the fourth Gospel is essentially that of Philo," a Jewish Platonist of Alexandria, who was born before Jesus.

If Sir Moses Montefiore has deserved well of his people it is because he is a typical Jew. His life-work is easily told. He was born 24th October, 1784, the year after William Pitt, but twenty-four years of age, was made Prime Minister of England; the year after the treaty was signed by Great Britain which acknowledged the independence of the United States; the year after Robespierre, a young lawyer of twenty-five years of age, argued his first important cause, a defence of the introduction of Franklin's lightning-rod into France; a year after Cavendish had discovered the compound nature of water; two years after Lavoisier, to whom many chemists insist is to be ascribed the foundation of modern chemistry, published his *Elements of Chemistry*, in which he asserted that Priestley, Scheele and himself had discovered oxygen gas at almost the same time.

In the year that he was born the visit was paid to Mount Vernon, which was the initiatory step towards the Convention which framed the Constitution of the United States. In the same year Napoleon, a youth of fifteen years, went to Paris to complete his military studies; Frederick the Great was still living; George III was King of England,

and the Great Catherine was Empress of Russia. Morse, the inventor of the telegraph, was not born until several years afterwards. Neither Cavour nor Garibaldi, the real fathers of Italian unity, came into the world until he was a full grown man; and when Gambetta was born he was more than fifty years of age.

He might have seen and remembered, had he been in Paris, the terrors of the French Revolution, the execution of the King and Queen, the fall of Robespierre, and the rise of the first Napoleon. Had he been in America he might have witnessed the inauguration of Washington. The Cotton Factory system which has produced so much wealth both in England and America, was in its earliest infancy. He was a man grown when the streets of London were lit by gas, and when Fulton's first steamboat sailed on the Hudson. When Stephenson ran his first Railroad wagon in England he was more than forty years old, and he was almost an old man when the Telegraph was introduced. He has seen the map of Europe changed a number of times, and the grand old man, who has to-day passed the allotted period of life by one score and ten years, must look with wonder at the difference between the active, bustling life of the present day, in which steam and electricity have almost annihilated time and space, and the period at which his mother gave him birth in an Italian city one hundred years ago.

His father, Joseph Elias Montefiore, was a London merchant, and his mother, Rachel Mocatta, was of a well known Jewish family. He was named after his grandfather, who had emigrated from Italy to London in 1752. His education was received at a small commercial school, and he was afterwards apprenticed in a merchant's counting-house. When he commenced business on his own account he began as a stock broker, and became a member of the Stock Exchange. In 1805, when there were fears of a French invasion, he became a volunteer in the Surrey militia, and attained the rank of Captain. In 1812 he married Judith Cohen, whose sister became the wife of Nathan Meyer

Rothschild; and the sister of Nathan Meyer Rothschild became the wife of a brother of Sir Moses. In 1824 he assisted in forming the Alliance Insurance Company, of which he was elected president, and he soon afterward retired from the Stock Exchange.

In 1827 he, together with his wife, made his first trip to the Holy Land, and of that visit she wrote an account which was printed for private circulation. In Egypt Mr. Montefiore had an interview with the Pasha Mahomet Ali, and on his return home brought with him the dispatches announcing the victory of Navarino. In 1837 he served as Sheriff of London and Middlesex, and was knighted by Queen Victoria on the occasion of her accession to the throne.

Syria having been ravaged by the plague, Sir Moses and his wife paid a second visit to the East, and administered relief to the suffering and needy. On this visit he obtained from Mahomet Ali valuable concessions in favor of the Jews.

In 1840, when a cruel persecution of the Jews had broken out in the Turkish empire, Sir Moses, accompanied by his wife, went to Damascus and Constantinople with M. Cremieux, the distinguished French advocate, who, though a Jew, was at one time Minister of Justice and of Worship in France, having under his supervision every minister of every denomination in that country. This journey resulted in obtaining the desired redress. To the honor of the English speaking world, Jew and Christian alike contributed to this object; but of the £7000 which were raised £2400 were subscribed by Sir Moses.

In 1842 he established a dispensary in Jerusalem, and sent out a physician at his own private expense, and pledged himself to support it for three years. This dispensary was available to all who applied for relief.

In 1846 he visited Russia on behalf of the Jews of Lithuania and Poland. He was favorably received by the Emperor Nicholas, and he obtained first the suspension and afterwards the abandonment of the oppressive ukases. In this year he was made a Baronet.

In 1855, when famine had ravaged Palestine, and a large amount had been raised in London for the relief of the distressed, Sir Moses, accompanied by his wife, again went to that country, attended to the distribution of the funds, and established hospitals, schools and agricultural colonies.

In 1858, though more than seventy years old, he went to Rome to ask from the Pope that the Mortara boy should be restored to his parents. This mission failed.

In 1862 Lady Judith Montefiore died. Her best monument is the Convalescent Home erected by the Jews of England in her memory. Her best epitaph is to be found impressed upon the heart of the pure and good husband by whom she was beloved, and of whose love she was so truly worthy.

Not long after her death, when the Druses fell upon the Christians in Syria, Sir Moses went immediately to their relief. Humanity called. Men were suffering. His aid was required, and he hastened to perform the duty which he had imposed upon himself.

In 1863 he went to Morocco for the purpose of obtaining from the Sultan protection for the Jews, and in this he was successful. In the interest of the Jews he again visited Russia in 1872, and was pleasantly received by the Emperor Alexander; and in 1875 he made his last journey to the Holy Land, and was much gratified to witness the improvement of the Jews of Jerusalem, for whose benefit he had so faithfully toiled for so many years.

To recount his private charities would be impossible. No worthy object ever appealed to his sympathy in vain; no naked poverty ever left his presence unclad; no hungry mouth unfed; no bleeding heart not comforted.

This is not a brilliant or a showy life. It has no glowing page reserved in the annals of this world's history; but it is higher, better and nobler. It is the life of one of humanity's greatest heroes; the hero of the hospital; the hero who amidst filth and want and squalid poverty carries the banner of charity and the shield of virtue, and drives away the demon of famine—the fiend of hunger. His is the life

of the hero whose praises are to be heard in the daily thanksgiving of the widow and the orphan; the hero whose deeds will surely be recorded on the brightest pages of the Book of Life; for he who has never departed from the law of his fathers has lived a life of such pure benevolence and active intelligent charity that he, much more than any other man of this century, and as much as any man who has ever lived, deserves to be remembered as one who "loved his fellow men."

This life, so pure and so noble, would invite the question: "What has the Jewish race done to entitle it to claim that such a life is the outcome of such an origin?"

The Jews occupy a peculiar place in history. Their first appearance as a nation was when Moses, that most practical of men and ablest of law-givers and organizers, led them out of Egyptian bondage and delivered to them a code of laws perfect from a religious and moral stand-point, equally perfect from a sanitary point of view, and for political purposes absolutely well adapted to the objects for which they were designed. For the first and only time in history, a people held in servitude was at one and the same time emancipated, made the recipient of a great moral and political code, and constituted the teachers of the enlightened world. Centuries, it is true, passed away before their doctrines spread among the nations of the earth; centuries passed away before the truths taught by Judaism were recognized even in part; and centuries more may pass before the world will be prepared to receive the monotheistic moral practical code known as Judaism in its purest form; but when Alexander the Great paid reverence to the High Priest before entering Jerusalem; when he answered Parmenio "It is not the man whom I worship, but his God"; when he sacrificed in the Temple at Jerusalem, the Pagan world began its preparation to receive its legacy from Judaism.

Alexander was a pupil of Aristotle. His conquests brought the thought of the Greek and of the Oriental into contact. He founded the city of Alexandria, which was

partly settled by Jews. His successor, Ptolmey, pursued his liberal policy and founded the Alexandrian Library; and in that library, and not at Bethlehem, Christianity was really born. Here the Bible was translated into Greek and became the common property of the nations. This was done by Ptolmey Philadelphus at the suggestion of his librarian, Demetrius Phalerius. This King, according to the account given by Josephus, wrote to the High Priest a letter, in which he says: "King Ptolmey to Eleazar the High Priest, sends greeting: There are many Jews who dwell in my kingdom whom the Persians, when they were in power, carried captive. These were honored by my father. * * * * and when I had taken the government I treated all men with great humanity, and especially those who are thy fellow-citizens, of whom I have set free above one hundred thousand that were slaves, and paid the price of their redemption out of my own revenue;" and after stating other services rendered to them, he continues: "As I am desirous to do what will be grateful to them and to all the other Jews in the habitable globe, I have determined to provide an interpretation of your law, and to have it translated out of Hebrew into Greek, and to be deposited in my library;" and he asks him to choose for him six men out of every tribe "skilful in the laws and of ability to make an accurate interpretation." When that translation was made the first step was taken towards establishing a new religion. The Five Books of Moses, together with the Prophets, the Psalms, the history, the morals and the poetry of the Bible became an open book to all. The Macedonian had become the master of the Jew, but as Greece conquered became at a later period the conqueror of her conqueror through art and culture, so did the Jew through a single Book give law to Greece and Rome; that law which recognized the presence of God at all times and in all places, guiding and directing mankind how to live happily through the constant practice of virtue, justice, mercy and love. "The Jewish covenant," says Schlegel, "and the old revelation of the Hebrews, formed the chief

corner-stone on which Christianity was founded." Yes, Judaism is the chief corner-stone of Christianity; and that corner-stone was laid at Alexandria, and the chief builder was Ptolmey Philadelphus. Another of the builders was Philo. "Real science, according to his philosophy," to use the words of another, "is the gift of God; its name is faith; its origin is the goodness of God; its essence is piety." Under his theory we cannot know God in the essence, and in order to know him we must know him through the Word (*λογος*), which is of two kinds—thought as thought and thought become the world. Here is a Trinity already fully formulated, or as Gibbon expresses it, "a union of the Mosaic and the Grecian philosophy distinguishes the works of Philo, which were composed for the most part under the reign of Augustus."

Christianity was born before the birth of Jesus. The Bible of the Jew had been translated, Rome was Mistress of the World, Faith in the gods had disappeared, but to introduce monotheistic ideas among the masses of the people of whom the Roman empire was composed, without adding a human element, would have been impossible. The people were in the habit of seeing the statues of the Gods. Jupiter was the son of Saturn and of Rhea. Of all the Gods and Goddesses Minerva alone was born without a living mother; and even she sprang ready armed from the head of Jupiter, who had swallowed his wife Metis to prevent the birth of offspring. The Logos of Philo in part, but in part only, supplied the want; but as a purely philosophical conception the doctrine could not become popular without the introduction of a human element which men could see and hear and know. This element was supplied by Jesus. He had eaten and drank, and worked and slept, and joyed and sorrowed and suffered on earth, and with him as a moral teacher who had lived and died among his fellow men, and with the Jewish doctrine of the Resurrection somewhat modified, it was easy to join the Bible of the Jew with the fable of the Pagan. It was easy to teach the morals of Moses when the watchful superintending and invisible but

all-seeing God of the Jew had become combined with human flesh and blood.

The partial development of Jewish thought which among Western peoples took the form of Christianity, among the Easterns found its expression in Mohamedanism. Christianity introduced the human element into its conception of the Godhead. The Eastern mind rejected this and insisted on the unity of God, but it accepted Mahomet as his prophet, and his doctrines as the revelation of absolute truth. While Mohamedism is a great step in advance of the Eastern doctrines which existed prior to the advent of Mahomet, still it is far from the entire truth promulgated by the children of Israel; and that truth must sooner or later prevail. "The Jew," says Montesquieu in his *Lettres Persanes*, "is an old trunk which has produced two branches that have covered all the earth—I mean Mohamedanism and Christianity; or rather she is a mother who has brought two daughters into the world who have overwhelmed her with a thousand wounds, because in matters of religion the nearest are the greatest enemies. But however badly she has been treated she cannot cease to boast of having given them birth. She uses the one and the other to embrace the entire world, whilst on the other hand her venerable old age embraces all time." These eloquent words of the celebrated author of *L'Esprit des Lois* fully express the position of Judaism towards the two religions to which she has given birth. She is truly a proud mother, feeling no envy or unkindness towards either of her children, taking pride in their success, though feeling sorrow for their errors, and hoping that the time will come when they will be her noblest champions in the war for truth.

If Judaism had done nothing more than to have given birth to Mohamedanism and to Christianity—and it must not be forgotten that the Jew and Pharisee Paul was the Apostle of the Gentiles—it would have accomplished enough to have made every Jew proud of his origin and unwilling to surrender his birthright; but this is only a small part of what it has done, and a very small part of what it yet can

do. It has already made the world purer and better and nobler. It has made those thoughts and those motives of action which were formerly known only to the greatest philosophers the common property of the masses, both among Christians and Mohamedans. It has done more than this. It has taught mankind both how to live and how to die; how to enjoy the present and how to be prepared for the future beyond the grave. It has produced in Moses the greatest of law-givers. It has in the authors of the Book of Job, the Psalms and the Prophets given to the world poets who will live so long as noble thoughts nobly expressed shall find a responsive echo in the human heart. It has produced generals who conquered a country which was dedicated to the promulgation of eternal truth, and who opposed often, it is true unsuccessfully, the greatest nations of antiquity. In more modern times it produced writers and thinkers who aided largely in the revival of letters in Europe. In the words of Michelet, one of the most brilliant of the French historians: "We should not forget the immense title which they (the Jews) acquired during the Middle Ages to universal gratitude. They were for a long time the only link which connected the East and the West; which in this impious divorce of humanity, deceiving the fanaticism of Christian and Mussulman, preserved between the one World and the other a permanent communication of commerce and of light. Their numerous synagogues, their schools, their academies spread everywhere, were the chain on which the human race, divided against itself, still vibrated with a common intellectual life. This is not all. There was an hour when all barbarism, the Frank, the Greek Iconoclast, the Arabs of Spain, all agreed, without concerting among themselves, to make war on Thought. Where did she hide then? In the humble asylum that the Jews gave her. Alone they persisted in thinking, and alone remained in that accursed hour the mysterious conscience of the world." High praise this, but not too high, because it is absolutely true. Judaism taught the world the arts of peace, and its merchants invented the Bill of Exchange.

Jews caused Vasco da Gama to sail around the Cape of Good Hope, and thereby revolutionize commerce, and Jewish scientists predicted the success of the first voyage of Columbus; Jewish statesmen to-day rank among the greatest in the world, and England, which less than thirty years ago excluded a Jew from Parliament, has but recently buried her greatest statesman since the days of William Pitt, a man who, had he lived, might have saved her from her Egyptian complications, a son of Jewish parents who proudly bore the name of Benjamin D'Israeli—Benjamin of Israel, or Benjamin the Jew.

How markedly in contrast does this stand with the condition of the Jew in England at the time of which Lord Coke speaks when he says: "I find by the ancient law of England that if any Christian man did marry with a woman that was a Jew, or a Christian woman that married with a Jew, it was felony, and the party so offending should be burnt;" and when he cites Fleta as saying that such parties as made such contracts *in terra vivi confodiantur*. How different is this from the time when a Jew in England having bought land and married a Jewess, became converted and died leaving his widow surviving him, but unconverted to Christianity, it was held that the widow was not entitled to dower for this reason given in the record as stated by Lord Coke, *quia vero contra justitiam est quod ipsa dotem petat vel habeat de tenemento quod fuit viri sui ex quo in conversione sua noluit cum eo adherere et cum eo converti*. How different is this from the time when the Jew was expelled from the kingdom, and even from a period as late as the times of Lord Chancellor Parker, afterwards Lord Macclesfield, who in favor of a Jewess who had turned Protestant, defeated the will of her father on the flimsy pretence that a secret trust might have existed in favor of the daughter in case of her return to the religion of her fathers. How strikingly in contrast is this and the distinguished position which such Jews as Cremieux and Fould and others have taken in France during the present century, with the time when if a French Jew became a Christian his property

was confiscated, because by his conversion the feudal lord lost certain rights; from the time when if a French Jew did not become a Christian he was scourged and burned; from the time when he was expelled from France, and when even the French possessions in America did not afford him a place of refuge.

In every field of politics, art, literature, science and commerce, Jewish representatives are among the ablest, and what is most remarkable, the Jew has constantly seen the end of his enemies. He has in the course of ages outlived persecutor after persecutor. The empire of Constantine, who condemned him to the flames, has long ceased to exist. Spain in the hour of her greatest prosperity expelled the Jew cruelly from her dominions, and that expulsion was the beginning of her downfall. Nearly every dynasty through which the Jew has suffered has perished. It was but yesterday that the little Jew Mortara was forcibly taken away from his parents because he had been surreptitiously baptized by his nurse. Sir Moses Montefiore sought to have the wrong righted, and failed. The Jew in Rome at that time had but few rights, but Sir Moses has lived to see within sight of the Palace of the Vatican and beneath the shadow of the dome of Saint Peters, eight Jews sitting in the Italian Chamber of Deputies, and two Jewish members sitting at Rome in the Italian Senate.

It is no matter of surprise that the Jew has continued to exist in spite of persecution; in spite of his contact with other sects; in spite of every obstacle which he has found in his path since the destruction of the Temple by the troops of Titus, whose Triumphal Arch with the figures of captive Jews going before the triumphal car of the conqueror, the golden table, the sacred vases, the silver trumpet, the seven branched candlestick and other spoils of the Temple, still stands at Rome near the ruins of the Coliseum and of the Palaces of the Cæsars, proclaiming to the world that Empires as powerful as Rome once was may fall, but the Jew will survive, as he has so often survived the wreck of nations. He will continue to survive as long as the work

allotted to him shall be unfinished ; so long as pure and unadulterated monotheism is not accepted by all men. Like a lamp he stands among the nations lighting them on the road to truth, and showing them how to avoid that "Valley of the Shadow of Death" which not only kills the body but also destroys the soul. The day has not yet come, the day may still be very distant, but come it will, when the whole truth of which he is the guardian will become the common heritage of all mankind ; and in that sense will the prophecy be fulfilled which declares that "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying we will go with you for we have heard that God is with you." It is not hoping too much to believe that the day will come when this will be the case. All people have their mission, and when their mission is accomplished they pass away and are swallowed up by others who have work to do. A people that continues to exist as the Jew has continued, must have been left for some wise purpose. No effete people preserve their individuality, and the preservation of the Jew, scattered as he is and forming as he does a part of every nation, is the best evidence that in the economy of nature his presence is necessary. It is necessary to finish the lesson which has up to the present time been only partly learned by Christian and Mohamedan—the lesson which teaches the absolute unity of God, perfect purity of human life and perfect charity to all mankind.

From a philosophic stand-point it is not to be wondered at that a people whose law of marriage and whose dietic laws keep them separate and apart from other people, should have preserved their race-distinction in every country and in every climate ; but it is a legitimate subject of inquiry to ascertain the causes which have produced their mental, moral and physical superiority over other people, which statistics show. The answer is to be found in the laws of Moses. Men, like the lower animals and plants, may be improved greatly by training. If the doctrine of evolution is true in nothing else, it is true in this : that the

constant cultivation of certain qualities will develop them in man, beast or plant. The Jewish Code provided in the first place for the moral man. His duty to God, to his family and to his fellow man is rigidly defined. The sanitary code is equally clear and explicit. The moral law was intended to make a pure and good man fitted either for citizenship of the world or to take his place in the City of God. The sanitary law was intended to make a strong, vigorous and healthy man. The two combined, in developing high moral and physical culture, could not fail to produce a markedly healthful intellectual and virtuous race. The only thing which could prevent such development would be the neglect of the fundamental law. The Jew was taught to say daily "Hear, oh Israel, the Lord our God is one Lord." He was thus constantly reminded that an all-seeing eye is fixed upon his every movement; that a watchful ruler governs from Heaven the people brought "out of the land of Egypt and out of the house of bondage;" a jealous God who visits the sins of the fathers upon the children unto the third and fourth generations, and rewards those who love him and keep his commandments. Not only was he commanded to keep the commandments, but also to speak of them at all times and in all places, at home and abroad, when he lies down and when he rises up. This constant study of the law enjoined upon the descendants of Jacob has always been observed. "None are accounted free," is the maxim of the Jewish fathers, "but those engaged in the study of the law." José Ben Joezer said: "Let thy house be a house of assembly for the wise men, and dust thyself with the dust of their feet and drink their words in thirstiness." Hillel said: "Be of the disciples of Aaron, who loved peace and pursued peace, so that thou love mankind and allure them to the study of the law;" and he also said: "Whoever is ambitious of aggrandizing his name destroys his name, and who doth not increase his knowledge in the law shall be cut off, and who doth not study the law is deserving of death." Rabbi Gamaliel said: "Procure thyself an instructor that thou mayest not be in

doubt;" and Shamaï said: "Let thy study of the law be fixed; say little and do much, and receive all men with an open countenance." One more saying of the Rabbis, taken from the *Pirke Aboth*, will suffice to illustrate fully the value which the Jew placed upon the study of the law. Rabbi José Ben Kishma said: "If thou wouldst give me all the gold and silver in the universe I would not dwell in a place but where the law is studied, because at the time of man's departure from this world he is not accompanied either with silver or gold, but with the law and good deeds only."

This constant study of the law enjoined in the Bible and insisted on by the old Jewish masters, had for its object the making men know their duty, so that they might be able to perform it fully. No knowledge, however great, could avail without works. The Jewish law was always practical. One of the Rabbis, Eleazar Ben Azarya, asks: "To what may he be likened whose wisdom exceedeth his good deeds?" and he answers the question thus: "To a tree whose branches are many and its roots scanty, so that the wind cometh and plucketh it away and overturneth it; as it is said for he shall be as a blasted tree upon the waste, which is not sensible when good cometh, but is continually exposed to the scorching heat in the desert, a barren land and uninhabitable." "But," he continues, "to what is he like whose good deeds exceed his wisdom?" "To a tree," he answers, "whose branches are few and its roots many, so that if the most violent tempest discharge its fury against it, it will not move from its place; as is said: for he shall be like a tree planted by the waterside, which by the side of the stream sendeth forth its roots and is not sensible the heat cometh, but its leaf is green, and in a year of drought it is without concern, nor doth it decline bearing fruit;" and Rabbi Meyer used to say: "Those who are born are doomed to die, the dead to live, and they who are risen from the dead to be judged;" and he also said: "Know this, that every thing is done according to the account, and let not thine evil imagination persuade thee that the grave is a place of refuge for thee; for against thy will wast thou formed, and

against thy will wast thou born, and against thy will dost thou live, and against thy will wilt thou die; and against thy will must thou hereafter render an account and receive judgment in the presence of the Supreme King of Kings, the holy God, blessed is he."

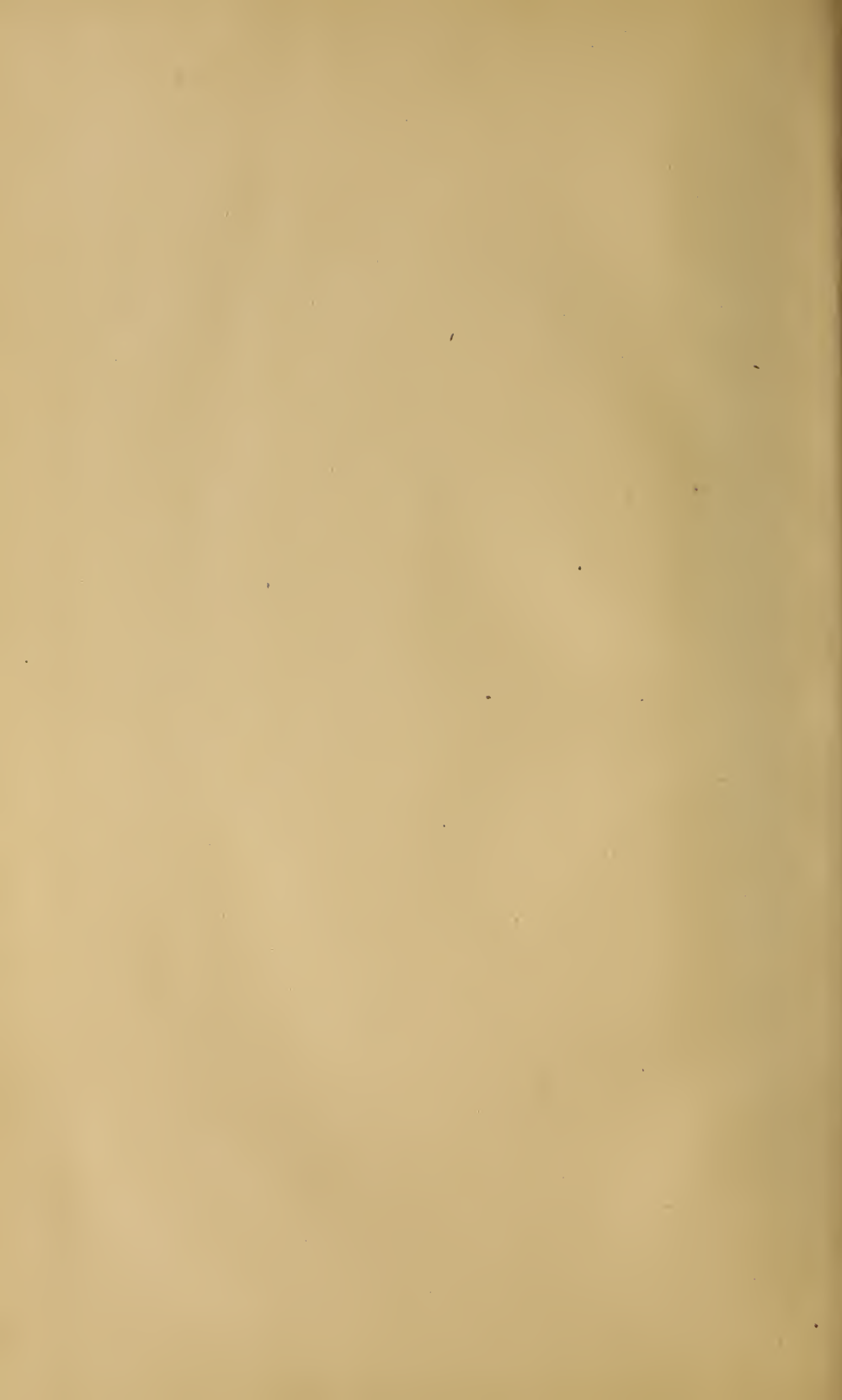
The constant study of the law and rigid adherence to its precepts whereby health and morals have both been preserved, coupled with the belief that the great I AM is the governing head of the people, and that though unseen he is always present, ready to reward and quick to punish, has made the Jew what he is to-day. This practice has kept the Jew faithful to his God and to his people. With firm faith he has clung to the religion which has made him the specially chosen instrument of Providence in the accomplishment of the true redemption of mankind. This practice has taught him for nearly forty centuries, that living righteously, doing justice, performing deeds of mercy, loving his neighbor as himself, and observing the laws of nature and the law of God, will best secure his happiness in this life; will best prepare him for the life to come. The faithful observance of these laws has preserved the Jew, and made him at all times and in all countries a faithful citizen and a good man, because of being a God fearing and a God loving man. He has always kept before him the precept of Rabbi Tarphon, who said: "If thou hast diligently studied the law thou wilt receive great reward; for the Master who employed thee is faithful to pay the reward of the labor; but know that the payment of the reward of the righteous is in the future state;" and also the precept of Akabea Ben Mahallel, who said "ponder on these things and thou wilt not be led to the commission of sin. Consider from whence thou comest, whither thou goest and in whose presence thou must in futurity render an account."

Pico de la Mirandola, one of the most charming products of the Italian Renaissance, said, speaking of Jewish philosophy: "I find in it Saint Paul and Plato at the same time." He found in it all that was best in the Apostle of the Gentiles and in the purest and noblest of the Greek philoso-

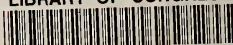
phers. This philosophy having its sources in the law of Moses, taught the Jew to fear God and to love mankind; and has sustained him in the frightful struggle which he has had to undergo with adversity, with persecution and with bigotry. Even at his mother's knee the Jewish child is taught these lessons of life, for it was a maxim of the Jewish Rabbis that "he who teaches a child is like to one who writes on clean paper, but he who teaches old people is like to one who writes on blotted paper;" and hence it is that the statistics show that Jewish children in public schools are not only remarkable for their intellectual capacity, but also for conduct; and the records of crime exhibit a very small number of the descendants of Abraham on the list of criminals; and hence also it is that the Jew has ever won from his enemies the acknowledgment that in the Jewish house will be found a united family, in which the men are industrious, the women pure, the children obedient; and all together, men, women and children, ready at all times to extend a helping hand to the poor and to the distressed.

Sir Moses Montefiore has been all his life an earnest follower of the faith of his fathers. He has lived the ideal life of a typical Jew. He has performed his duty as he learned it nearly one hundred years ago from the lips of his parents, who had learned it from their fathers and their fathers' fathers, through whom the precepts had been transmitted since the time when they stood among the tribes of Israel at the foot of Sinai, and received the law from the prophet Moses. Myself, the great grandson of an English Jewish Rabbi, Dr. Moses Cohen, who nearly one hundred and fifty years ago was the first teacher of the Jewish law in South Carolina, and one of the first Jewish teachers in America, I confess that I feel no little pride in doing honor to him who by his life has shown that strict adhesion to the Jewish law will produce the highest type of man. Sir Moses Montefiore has always recognized that an all-seeing eye is ever watching him. He has always felt that he is in the hands of an all-protecting providence. He has lived a life so pure, so good, so useful and so benevolent that no words of eulogy

would be extravagant. Obedience to the laws which his fathers obeyed has given him long life and happiness on earth. This obedience has given him the love, the respect and the admiration of his fellow men. This obedience has earned for him the gratitude of the widow and the orphan, the poor and the distressed, those who have been stricken by plague, oppressed by power or hungering for food, all of whom bless the pure and good man and faithful citizen of his country, who has brought them succor in their need, and comfort in their distress. Without reference to creed or nationality, he has been the apostle of charity of the nineteenth century; and when the roll of honor is unfurled on which the names of this world's benefactors are recorded, side by side will be seen the names of the prophet Moses, of Moses Maimonides, of Moses Mendelssohn, and of Moses Montefiore.



LIBRARY OF CONGRESS



0 021 229 407 A